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LOHMEYER, ERNST. *Diatheke*. Ein Beitrag zur Erklärung des neutestamentlichen Begriffs. Leipzig: Hinrichs, 1913. vi+180 pages. M. 6.

Close upon Behm's treatment of *Διαθήκη* (cf. this *Journal*, January, 1913, p. 148) comes a new discussion of the word's meaning, which forms the second issue of the *Untersuchungen zum Neuen Testament*, edited by Hans Windisch. Lohmeyer carries the lexical investigation into greater detail, and his book is a half larger than Behm's, but his conclusion is essentially the same. The word "testament" best translates *διαθήκη*, but as the LXX and the New Testament use the term, it means the gracious gift of the divine goodness. Not a covenant between man and God, but God's ordering for man's weal. The book fitly closes with a quotation from Luther: "And so the little word Testament is a brief summing up of all the wonders and graces of God, in Christ fulfilled."

FREY, JOHANNES. *Der Schluss des Markus Evangeliums und die Erscheinungen des Auferstandenen*. Leipzig: Deichert, 1913. 16 pages. M. o. 40.

In a pamphlet of sixteen pages, Johannes Frey, *Privatdozent* at Dorpat, argues ably that the primitive tradition localized the first appearances of the risen Jesus in Jerusalem, not in Galilee. Mark, usually taken as the chief witness to the "Galilean tradition," really belongs, claims Frey, on the other side. The allusion to Galilee in 14:28 is (quite correctly) shown to be an interpolation, but the angel's message in 16:7 remains. Frey urges that the statement that the women "said nothing to anyone, for they were afraid," is intelligible only as expressing Mark's belief that the disciples did not go to Galilee and see Jesus there, but, on the contrary, saw him in Jerusalem. This is keen, but hardly convincing. The angel does not command the disciples to return to Galilee, but assumes (what is most natural) such return home after the feast and announces only that Jesus will be there before them and on their arrival will show himself to them. The women's silence would not keep the disciples in Jerusalem, but would simply leave them unprepared for the Galilean vision.

MOFFATT, JAMES. *The Theology of the Gospels*. New York: Scribner, 1913. x+254 pages. \$o. 75 net.

In this concise work of five chapters, the first is introductory; the others deal respectively with the eschatology of the gospels (or of Jesus), Jesus' thought of God, his thought of his own person, and the Holy Spirit. Of these, that on the God of Jesus is most satisfactory, that on eschatology most critical and controversial. Moffatt finds genuine eschatology, and even apocalyptic elements, in Jesus' thought, but these are not central or normative, and the kingdom is present at least as truly as it is future. Many will disagree here, but Moffatt's impartial weighing of the data is a model for such discussion. The treatment of the Fourth Gospel apart from the Synoptics, yet as belonging in the same line of development and not wholly alien to their intent, is a further instance of a judicial mediation between extreme views. Admirable method and sympathetic appreciation unite in making this a valuable contribution to the understanding of the religious ideas which dominated primitive Christianity.

EMMET, CYRIL W. *St. Paul's Epistle to the Galatians*. With Index and Map. London: Robert Scott, 1912. xxxi+68 pages. 3s. 6d.

The author of this brief but scholarly commentary adopts the South Galatian theory of the location of the churches of Galatia, agrees with Lake in identifying the